

A serious and Pathetical Description
 OF
HEAVEN
 AND
HELL,

According to the Pencil of the *HOLY GHOST*, and
 the best *Expositors*: (Sufficient (with the blessing of *GOD*) to
 make the worst of men hate *Sin*, and love *Holiness*.)

Being five Chapters taken out of a Book entituled, *The whole
 Duty of a Christian*; Composed by R. YOUNG
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CHAP. XIX.

Section I.

THUS as the Unbeliever and Disobedient is cursed in every
 thing, and wherever he goes, and in whatsoever he does:
 Cursed in the City, and cursed also in the field; cursed
 in the fruit of his body, and in the fruit of his ground, and
 in the fruit of his Cattel: Cursed when he cometh in,
 and cursed also when he goeth out; cursed in this life, and
 cursed in the life to come, as is at large exprest, *Deut. 28*. So the Believer
 that obeyes the voice of the Lord, shall be blessed in every thing he does,
 wherever he goes, and in whatsoever betwix him, as God promiseth in
 the former part of the same Chapter, and as I have proved in the eleven
 foregoing Sections. Yea, God will bless all that belong unto him; for
 his children and posterity, yea, many generations after him shall fare the
 better for his sake, *Exod. 20. 5. Gen. 3. 14. Isa. 54. 15. & 57. 8. Rom. 1. 28.*
Gen. 18. 18. 29. 31. 32. & 26. 24. & 39. 5. 1 King. 11. 32, 33, 34. & 15. 4.
2 King. 8. 19. & 19. 34. & 23. 35. & 44. 4. Matthe. 23. 35. yea, the very place

where he dwells, perhaps the whole Kingdom he lives in, *Gen. 39. to 48. Chap.* Whereas many, yea, multitudes, *Num. 15. 18. Deut. 1. 37. & 3. 26. Psal. 106. 32.* even a whole Army, *Josh. 7. 4.* to 14. yea, his childrens children, unto the third and fourth generation, fare the worse for a wicked man, and an unbeliever, *Exod. 20. 5.* Besides, his prayers shall profit many; for he is more prevalent with God, to take away a judgment from a people or a Nation, than a thousand others, *Exod. 17. 11, 12, 13.* And he counts it a sin to cease praying for his greatest and most malicious enemies, *1 Sam. 12. 23.* Though they like fools, would (if they durst, or were permitted,) cut him off, and all the race of Gods people, *Psal. 83. 4. Hester 3. 6, 9, 13.* Which is as if one with a hatchet should cut off the bough of a Tree upon which he standeth. For they are beholding to Believers for their very lives: yea, it is for their sakes, and because the number of *Christ Church* is not yet accomplished, that they are out of Hell. But to go on, as all things, (*viz.*) poverty, imprisonment, slander, persecution, sickness, death, temporal judgments, spiritual desertions; yea, even sin and Satan himself, shall turn together for the best unto those that love God, as you have seen: So all things shall turn together for the worst unto those that hate God, as all unbelievers do, *Rom. 1. 30. John 15. 18.* even the mercy of God, and the means of grace, shall prove their bane, and inhaunce their damnation; yea, Christ himself, that onely *summum bonum*, who is a Saviour to all Believers, shall be a just revenger to all Unbelievers: and bid the one, *Depart ye cursed into everlasting fire, prepared for the Devil and his Angels, Matth. 25. 41, 46.* Which shall be an everlasting departure, not for a day, nor for years of daies, nor for millions of years, but for Eternity; into such pains as can neither be expressed nor conceived, *Jude 6, 7. Rev. 20. 10. Mat. 3. 12. Heb. 6. 2.*

Sect. 2. Wickedness hath but a time, a short time, a moment of time; but the punishment of wickedness is beyond all time; *There shall be no end of plagues to the wicked man, Prov. 24. 20. Their worm shall not dye, neither shall their fire be quenched, Isa. 30. 33. & 66. 24. Matth. 25. 41. Mark 9. 44.* And therefore it is said, *The smock of their torment doth asceid for ever and ever, Rev. 4. 12. & 20. 10.* So that if all the men that ever have, or shall be created, were *Briareus*-like hundred-handed, and should at once take pens in their hundred hands, and do nothing else for ten hundred thousand millions of years, but sum up in figures as many hundred thousand millions as they could; yet never could they reduce to a total, or confine with-in number, this tri-syllable word [*Eternal,*] or that word of four syllables [*Everlasting,*].

Now let such as forget God, but seriously consider this; it will not be an imprisonment during the Kings pleasure, but during the King of Kings pleasure: It is not a captivity of seventy years, like that of the children of *Israel* in *Babylon*; for that had an end: nor like a captivity of seventy millions of generations; for that also would in time be expired: but even for ever. The wicked shall live as long in Hell, as there shall be a just God in Heaven.

Here we measure time by daies, months, years; but for Eternity, there

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is no *Arithmetician* can number it, no *Geometician* can measure it: For suppose the whole *World* were turned into a *Mountain of sand*, and that a little *Wren* should come every thousand year, and carry away from that heap but one grain of the sand, what an infinite number of years would be spent and expired, before the whole heap would be fetcht away? But admit a man should stay in torments so long, and then have an end of his woe, it were some comfort to think, that an end will come: but alas! when the hath finished this task a thousand times over, he shall be as far from an end of his anguish, as ever he was the very first hour he entered into it.

Now, Suppose thou shouldst lye but one night grievously afflicted with a raging fit of the stone, strangury, tooth-ach, pangs of travel, or the like; though thou hadst to help and ease thee, a soft bed to lye on, friends about to comfort thee, *Physicians* to cure thee, all cordial and comfortable things to assuage thy pain; yet how tedious and painfull would that one night seem unto thee? How wouldst thou toss, and tumble, and turn from one side to another? Counting the *Clock*, esteeming every minute a month; and thy present misery unsupportable. What then will it be to lye in flames of fire? (To which our fire is but as aye in comparison,) fire and brimstone kept in the highest flame by the unquenchable wrath of God, world without end; where thou shalt have nothing about thee but darkness and horror; wailing and wringing of hands, desperate yelling; and gnashing of teeth; thy old companions in vanity and sin, to ban and curse thee; the Devils insulting over thee, with cruelty and scorn; the never-dying worm of conscience, to feed upon thy soul and flesh, for ever and ever. O everlasting eternity! a never-dying life, an ever-living death!

Which yet is but just with God; for if thou mightst have lived for ever, thou wouldst have sinned for ever. If God would everlastingly have spared thee, thou wouldst have everlastingly hated and provoked him. What then can be more equal, than that thou shouldst suffer everlastingly?

O then bethink thy self of this word eternal and everlasting, and ponder upon it: yea, do but indeed believe it, and it will be enough to break thine hard heart, and make it relent and repent, and thereby prevent the wrath to come. It will put thee to a demur, What have I done? What am I now about? Whether will this course tend? How will it end? What will become of me if I go on? In chambering and wantonness, surfeiting and drunkenness, strife and envying, swearing, prophaneity, earthly-mindedness, and the like; For indignation and wrath, tribulation and anguish shall be upon the soul of every one that doth evil, and continueth therein as the *Apostle* witnesseth, *Rom. 2. 8, 9.* O then I break off thy sins without delay, and let there be an healing of thine errors.

Secl. 3. Neither is the extremity of pain inferiour to the perpetuity of it, it is a place full of horror and amazedness; where is no remission of sin, no dismissal of pain, no intermission of sense, no permission of comfort; its torments are both intollerable and interminable: and can neither be endured nor avoided, when entered into, *Rev. 19. 10. & 20. 14. & 21. 8. Mat. 25. 30. & 2 Pet. 2. 4. Heb. 10. 27. Jude 6.*

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The pangs of the first death are pleasant, compared with those of the second: For mountains of sand were lighter, and millions of years shorter, than a tithe of those torments, *Rev. 20. 10. Jude 7.* It is a death which hath no death; it hath a beginning, it hath no ending, *Matth. 3. 12. Isa. 66. 24.*

The pain of the body, is but the body of pain; the anguish of the soul, is the soul of anguish; For should we first burn off one hand, than another, after that each arm, and so all the parts of the body, it would be deemed insupportable; and no man would endure it for all the profits and pleasures this world can afford; and yet it is nothing to the burning of body and soul in hell. Should we endure ten thousand years torments in hell, it were grievous; but nothing to eternity: Should we suffer one pain, it were miserable enough; but if ever we come there, our pains shall be for number and kinds, infinitely various, as our pleasures have been here; every sense and member, each power and faculty both of soul and body, shall have their several objects of wretchedness, and that without intermission, or end, or ease, or patience to endure it, *Luke 12. 5. & 16. 23. Matth. 3. 12. & 5. 22. & 22. 23.*

The Schools affirm, that the least torture in Hell, exceeds the greatest that can be devised by all the men on earth; even as the least joy in Heaven, surpasseth the greatest comfort here on earth. There is scarce any pain here on earth, but there is ever some hope of ease, mitigation, or intermission; of some relief or deliverance: but in Hell, their torments are easeless, endless, and remediless; unsufferable, and yet inevitable, and themselves left hopeless, helpless, pitiable.

It were misery enough, to have the head-ach, tooth-ach, Collick, gowt, burning in the fire; or if there be any thing more grievous: Yea, should all these, and many more meet together in one man, at one instant: they would come infinitely short of the pains of Hell. Yea, they would all be but as the stinging of *Ants*, to the lashes of those *Scorpions*; but as drops, to those *Wals* of wrath, as sparks to that flame, as *Chrysostome* speaks. The *Furnace of Babel*, was but a flea-biting, to this tormenting *Tophet*, prepared of *old*, *Isa. 30. He hath made it deep and large, the pile thereof is fire and much wood; the breath of the Lord like a stream of brimstone, doth kindle it, ver. 32.* So that it were happy for *reprobate spirits*, if they were in no worse condition, than so many *Toads* or *Serpents*. As consider, If a dark dungeon here be so loathsome, what is that dungeon of eternal, of utter darkness? If material fire be so terrible, what is Hell fire? Here we cry out of a burning fever, yet if a very coal from the hearth do but light on our flesh, O how it grieves us; we cannot hold our finger for one minute in scalding lead; but there both body and soul, shall fry in everlasting flames, and be continually tormented, by infernal fiends; whose society alone, would be sufficiently frightful.

Sect. 4. Now consider, Is one hours twitches of the worm of conscience here? Yea, is one minutes spirit of a tooth pulling out, so unsufferable? What is a thousand years of Hell as it eternities of Hell torments? If the glutton being in Hell in part only, (viz. in soul) yet cryed out, that he was horribly tor-

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mented in that flame: what think we shall that torment be, when body and soul come to be united in torment? since the pains of Hell are more exquisite, than all the united torments, that the earth can invent. Yea, the pains and sufferings of the damned, are ten thousand times more, than can be imagined by any heart under heaven, and can rather (through necessity) be endured, than expressed. It is a death never to be painted to the life; no pen, nor pencil, nor art, nor heart, can comprehend it, *Matt. 18. 8, 9, 10. 1 & 25. 30. Luke 16. 23, 24. 2 Pet. 2. 4. Isa. 5. 14. & 30. 33. Prov. 1. 5, 11.* Yea, were all the land paper and all the water ink, every plant a pen, and every other creature a ready Writer, yet they could not set down the least piece of the great pains of Hell-fire.

Now add eternity to extremity, and then consider hell to be hell indeed. For if the *Ague* of a year, or the *Collick* of a month, or the *Rack* of a day, or the burning of an hour be so bitter here; how will it break the hearts of the wicked, to feel all these beyond all measure, beyond all time? So that it is an evil and bitter thing, to depart from the living God.

We poor mortals, (untill God does bring us from under the power of Satan unto himself) do live in the world, as if hell were not so hot; nor the Devil so black, as indeed they are: as if Hell and Heaven, were the one; not worth the avoiding, the other not worth the enjoying: but the heat of fire never painted, and the Devil is more deformed than represented on the wall. There are unexpressible torments in Hell, as well as unspeakable joys in Heaven.

Nor will this be their case alone, that are desperately wicked; cursing and blaspheming Drunkards, and shudders of blood but of all impenitent persons. As for instance, They who have lived in the fire of lust here, must not think much to be scorched in the flames of Hell hereafter. *Heb. 12. 4. Rev. 21. 8. & 22. 15.* The traitor is a devil above ground; his tongue is already set on fire from hell, *Jam. 3. 6. Rev. 16. 10, 11.* which does sadly presage, what will be his portion for ever, unless repentance quench those flames; and so of the like offenders, *Psal. 9. 17. Rev. 22. 12.* As what saith the Apostle? Not but fornicators, nor thieves; nor murderers, nor drunkards, nor swearer, nor vailors, nor liars, nor covetous persons, nor unbelievers, nor unrighteous persons shall inherit the Kingdom of Heaven, but shall have their part and portion in that lake which burneth with fire and brimstone, which is the second death, *1 Cor. 6. 9, 10. Rev. 21. 8.* which did they well consider, they durst not continue in the practise of these sins without fear or remorse, or care of amendment.

Self. 5. Now what heart would not bleed, to see men run headlong into these tortures that are thus intollerable? Dance bloodwink into this perdition? O that it were allowed to the desperate ruffians of our daies, that swear and curse, drink and drab, rob, shed blood, &c. (as if Heaven were blind and deaf to what they do) to have but a sight of this Hell! how would it charm their mouths, appale their spirits, strike fear and astonishment into their hearts? Yea, if a sinner could see but one glimpse of hell, or be suffered to look one moment into that fiery Lake, he would rather chuse to dye ten thousand deaths, then wilfully, and premedicately commit one sin.

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sin. Nor can I think they would do as they do; if they did but either see or foresee, what they shall one day (without serious and unfeigned repentance) feel. And indeed, therefore are we dissolute, because we do not think what a judgment there is after our dissolution: because we make it the least, and last thing we think on; yea, it is death, we think; *to think upon death*: and we cannot endure that doleful bell which summons us to judgment, *Lam. 1. 9. Deut. 32. 29.* Oh that men would believe and consider this truth; and do accordingly.

Oh that thou wouldst remember, that there is a day of account, a day of death, a day of judgment coming, *Heb. 9. 27. Matth. 24.* wherein the Lord Jesus Christ shall be revealed from Heaven, with his mighty Angels, in flaming fire, to render vengeance unto them which obey not his Gospel; and to punish them with everlasting perdition from the presence of the Lord, and from the glory of his power, as the Apostle speaks, *2 Thes. 1. 7, 8, 9. Jude 15. 15a. 33. 14. Mat. 24. 46.*

As consider seriously, I beseech you, whether it will not be worth the while, to foresee the torments of Hell, that you may prevent them: Or if otherwise, will you not one day wish you had, when death comes and arrests you to appear before the great and terrible Judge of all the world? *Luke 14. 23, to 32. Mat. 13. 30, 38:* at which time an Assizes or Quarter-Sessions shall be held within thee, where Reason shall sit as Judge, and Satan shall put in a Bill of indictment; as long as that Book in Zechary, Chap. 4. 2. *Ezek. 2. 9, 10* wherein shall be alleaged all the evil deeds that ever thou hast committed, and all the good deeds that ever thou hast omitted, with their several circumstances that may aggravate them; *Eccles. 11. 9. & 12. 14. 3. Cor. 10.* and all the curses and judgments that are due to every sin. Thine own Conscience shall accuse thee, and thy memory shall give bitter evidence against thee; and thou shalt condemn thy self, before the just condemnation of thy Judge, who knows all thy misdeeds better than thy self; *1 John 3. 20.* Which sins of thine will not then leave thee, but cry unto thee, *we are thy works, and we will follow thee, Rev. 14. 13.*

And then who can sufficiently express what thy grief and anguish will be, when the summons both of the first and second death do overtake thee at once? *Prov. 1. 27.* And when at once thou shalt think of thy sins past, thy present misery, and the terrour of thy torments to come; and how thou hast made Earth thy Paradise, thy belly thy God, and lust thy Law; so sowing vanity, and reaping misery. And findings, that as in thy prosperity thou neglectedst to serve God, so now in thy adversity God refuseth to save thee, *Prov. 1. 24, to 32. Ezek. 23. 35.* When thou shalt call to mind the many warnings thou hast had of this doleful day, from Christs faithfull Ambassadors, and how thou then madest but a mock or jeer at it, *Prov. 1. 24, 25.* and think how for the short sinful pleasures thou hast enjoyed, thou must endure eternal pains, *Luke 16. 24, 25. & Rev. 6. 12, to 18.* Which yet thou shalt think most just and equal; saying, As I have deserved, so I am served: for I was oft enough offered mercy, yea, intreated to accept thereof; but I preferred the pleasing of my senses, before the saving of my soul; and more regarded the words of wicked men, and

and the allurements of *Satan*, than the Word of *God*, or the motions of his holy Spirit; Prov. 1. 24, &c. Mark 16. 16. And (which I would have them think upon) *Hell* fire is made more hot, by neglecting so great salvation, Heb. 2. 3. This is the condemnation (saith our Saviour, none like this) that light is come into the world, and men loved darkness rather than light, because their deeds were evil, Joh. 3. 29. Now salvation is freely offered, but men reject it; hereafter they would accept of salvation, but *God* will reject them. Yea, then a whole world (if thou hadst it) for one hours delay, or respite that thou mightest have space to repent, and sue unto *God* for mercy; but it cannot be, because thy body which joyned with thy soul in thy sinful actions, is now altogether unfit to joyn with her in the exercise of repentance; and repentance must be of the whole man. Besides, death will take no pity; the Devil knows no mercy, and the *God* of mercy will have utterly forsaken thee. Then wilt thou say, Oh that I had been more wise I or that I were now to begin my life again; then would I condemn the world with all its vanities: yea, if *Satan* should then offer me all the treasures, pleasures and promotions of this world, he should never entice me to forget the terrors of this dreadful hour, and those worse which are to follow, Luke 16. 24, &c. & 13. 28.

But, Oh wretched Caitiff that I am! how hath the Devil and my own deceitful and devillish heart deluded me? And how am I served accordingly? For now is my case more miserable than the most despised Toad or Serpent, that perisheth when it dieth: in that I must go to answer at the great Judgment-seat for all my sins, that am not able to answer for one of the least of them, Eccles. 12. 14. Mat. 18. 34. that I who heretofore gloried in my lawless liberty, am now to be enclosed in the very claws of *Satan*, as the trembling Partridge within the griping talons of the ravening and devouring Falcon. Oh, cursed be the day when I was born, and the time when my mother conceived me, &c. Job 3.

Self. 6. And so death having given thee thy fatal stroke, the Devil shall seize upon, or snatch away thy soul, so soon as it leaves thy body, Luke 12. 20. and hale thee hence into the bottomless Lake, that burneth with fire and brimstone; where she is to be kept in chains of darkness, untill the general judgment of the great day, Jude 6, 7. 1 Pet. 3. 19. Rev. 21. 8. Thy body in the mean time being cast into the earth, expecting a fearful Resurrection, when it shall be re-united to thy soul; that as they sinned together, so they may be everlastingly tormented together, Heb. 10. 27. At which general Judgment, Christ sitting upon his Throne, Joh. 5. 22. shall rip up all the Benefits he hath bestowed on thee, and the miseries he hath suffered for thee; and all the ungodly deeds that thou hast committed, and all the hard speeches which thou hast spoken against him, and his holy ones, Jude 15. Eccles. 12. 14. & 11. 9. Within thee shall be thine own conscience, more than a thousand witnesses to accuse thee: the Devils who tempted thee to all thy lewdness, shall on the one side testify with thy conscience against thee; and on the other side shall stand the holy Saints and Angels, approving Christs Justice, and detesting so filthy a creature: behind thee an hideous noise of innumerable fellow-damned Reprobates, carrying for thy company: before thee

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thee all the world burning with flaming fire; above thee an ireful Judge of deserved vengeance, ready to pronounce his heavy sentence upon thee: beneath thee the fiery and sulphureous mouth of the bottomless pit, gaping to receive thee, *Isa. 5. 11, 14.* And in this woful and doleful condition thou must stand forth to receive with other Reprobates this thy Sentence, *Rom. 14. 10. 2 Cor. 5. 10.* [*Depart from me*] there is a separation from all joy and happiness, [*Ye cursed,*] there is a black and direful excommunication, [*into fire*] there is the extremity of pain, [*everlasting,*] there is the perpetuity of punishment; [*prepared for the Devil and his Angels,*] there are thy infernal tormenting, and tormented companions, *Mat. 25. 41.* O terrible sentence! from which there is no escaping, withstanding, excepting, or appealing. Then, O then shall thy mind be tormented to think; how for the love of abortive pleasures, which even perished before they budded; thou hast so foolishly lost *Heavens joyes*, and incurred *hellish paines*, which last to all eternity, *Luke 16. 24. 25.* Thy conscience shall ever sting thee like an Adder; when thou callest to mind, how often Christ by his Ministers offered thee remission of sins; and the Kingdom of Heaven freely; if thou wouldst but believe and repent, and how easily thou mightest have obtained mercy in those daies, How near thou wast many times to have repented; and yet didst suffer the Devil and the World, to keep thee still in impenitency; and how the day of mercy is now past, and will never dawn again. Thy understanding shall be racked to consider, how for momentary riches, thou hast lost eternal treasure; and exchanged *Heavens felicity*, for *Hells misery*: where every part and faculty, both of thy body and soul, shall be continually and alike tormented, without intermission or dismissal of pain, or from it: and be for ever deprived of the beatifical sight of God; wherein consists the sovereign good, and life of the soul. Thou shalt never see light, nor the least sight of joy; but lye in a perpetual prison of utter darkness; where shall be no order but borrow; no voice but howling and blaspheming; no noise but screeching and gasping of teeth; no society but of the Devil and his Angels, who being tormented themselves, shall have no other ease, but to wreak their fury in tormenting thee, *Matth. 13. 42. & 25. 36, &c.* Where shall be punishment without any pity, misery without any mercy, sorrow without succour, crying without comfort, malice without measure, torment without ease, *Rev. 14. 10, 11.* Where the wrath of God shall seize upon thy soul and body, as the flame of fire does on the bump of pitch, or brimstone, *Dan 7. 10.* In which flame thou shalt ever be burning, and never consumed; ever dying, and never dead, ever roaring in the pangs of death, and never rid of those pangs; nor expecting end of thy paines. So that after thou hast endured them so many thousand years as there are blades of grass on the earth, or sands in the Sea, hairs on the heads of all the sons of Adam from the first to the last born; as there have been creatures in Heaven and Earth; thou shalt be no nearer an end of thy torments, than thou wast the very first day that thou wast cast into them: yea, so far are they from ending, that they are ever beginning. For if after a thousand times so many thousand years, thy damned

damned soul could but conceive some hope, that these torments should have an end: this would be some comfort, to think that at length an end will come, but as often as thy mind shall think of this word never, (and thou shalt ever be thinking of it) it will rend thy heart in pieces with rage, and hideous lamentation: as giving still new life, to those wofull, miserable sorrows; which exceed all expression, or imagination. It will be another hell in the midst of hell. Wherefore consider seriously what I say, and that while the compassionate arms of Jesus Christ lye open to receive you; and do thereafter, *Prov. 1.24, &c.* Take warning by Pharaoh's example, who in the Rich mans scalding torments hath a *Discite à me*, Learn of me, *Luke 14.3, &c.* For he can testify out of wofull experience, that if we will not take warning by the word, (that gentle warner) the next shall be harder, the third and fourth harder than that; yea, as all the ten plagues did exceed one another; so the eleventh single exceeds them altogether. Innumerable are the curses of God against sinners, *Deut. 28.* but the last is the worst, comprehending and transcending all the rest. The fearfulllest plagues, God still reserves for the upshot: all the former do but make way for the last.

Hell in Scripture is called a Lake, that burneth with fire and brimstone: and than the torment of the former, what more acute? than the smell of the latter, what more noysome?

CHAP. XX.

SECT. 1. **T**HUS I say, shall they be bid, *Depart ye cursed into everlasting fire, &c.* while on the contrary the same Christ shall say unto the other, *Come ye blessed of my Father, inherit the Kingdom prepared for you, from before the foundation of the world, Mat. 25.34.* Which Kingdom is a place where are such joyes, as eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, *1 Cor. 2.9.*

A place where there shall be no evil present, nor good absent, *Heb. 9.12. Mat. 6.20.* In comparison whereof, all the Thrones and Kingdoms upon earth are less than the drop of a bucket, *Deut. 10.14. 2 Cor. 12.2.4. Isa. 66.1.*

Heaven in Scripture, is compared to a Kingdom for sovereignty, to a Throne for prehemency, to a Crown for state and majesty, to an inheritance for perpetuity, to a Marriage-feast for plenty, pleasure and delicacy, and to whatsoever else may set forth its excellency; though indeed in these comparisons, there is little or no comparison, as I might shew you in many particulars, If I would be large: for instances in this case would be endless.

There death shall have no more dominion over us, *Rom. 6.9.* The Sun shall not burn us by day, nor the Moon by night, *Psal. 131.6.* There all tears shall be wiped from our eyes, *Rev. 7.17.* There shall be no sorrow, nor pain, nor complaint; there is no malice to rise up against us, no misery to afflict us; no hunger, thirst, wearisomness, temptation, to disquiet us, *Mat. 6.19, 20. Heb. 9.12.* There is no death nor dearth, no pining nor repining, no fraud, sorrow, nor sadness, neither tears, nor fears, defect nor loathing,

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Rev. 7. 16, 17. & 21. 4. Heb. 9. 12. There, O there! *one day is better than a thousand*; there is *Rest from our Labours*; *Peace from our Enemies*; *Freedom from our Sinnes, &c.* John 3. 17. Heb. 4. 3, 9, 10, 11. Rev. 14. 13. Heb. 9. 12, 15.

Self. 2. Unto which Negative Priviledges, there are also added Positive of all sorts, as I might plentifully prove, but I study brevity. Do we delight in good company? What pleasure shall we take, in the company of *Saints and Angels*? In whom there is nothing not amiable, comfortable, delectable? Nothing in us, that may cool the fervour of our love and affection to them. And so of all other enjoyments: As, Dost thou desire *beauty, riches, honour, pleasure, long life*, or whatever else can be named? No place so glorious by creation, so beautiful with *delectation*, so rich in *possession*, so comfortable for *habitation*, nor so durable for *lasting*, Heb. 12. 22. 1 Pet. 1. 4. 2 Cor. 4. 17, 18. Rom. 9. 3. & 8. 18. There are no *Estates* but *Inheritances*, no *Inheritances* but *Kingdoms*, no *Houses* but *Palaces*, no *Meals* but *Fests*, no noise but *Musick*, no *Rods* but *Scepters*, no *Garments* but *Robes*, no *Seats* but *Thrones*, no coverings for the head, but *Crowns*, Rom. 8. 17. Tit. 3. 7. Heb. 9. 15. Mat. 25. 31, 34. 2 Tim. 4. 8. Gal. 4. 7. 1 Pet. 3. 9, 10. Mar. 10. 23, 24, 25. Rev. 7. 13, 14, 15, & 6. 11.

There we shall see the blessed Face of God, which is the glory of all sights, the sight of all glory. Yea, we our selves shall out shine the Sun in brightness, Mat. 13. 43. For if the brightness of the body, shall match the Sun, what will the glory and splendour of the soul be? And yet such honour shall all the Saints have. For when Christ which is our head, and life, shall appear; then shall we also appear with him in glory. And he shall change our vile and mortal body, that it may be fashioned like to his glorious body. Col. 3. 4. Phil. 3. 21.

Briefly, Our joy shall there be full, and none shall be able to take it from us, or diminish it, John 15. 11. & 16. 22. There is fulness of joy, and pleasures for evermore, Psal. 26. Joyes and pleasures never ebbing, but ever flowing to all contentment. There we shall rejoyce, for the pleasantness of the place we possess; for the glory of our souls and bodies, which we have put on; for the world which we have overcome; for Hell which we have escaped; for the joyes of Heaven which we have attained to. We shall have joy above us, by the beatifical vision and sight of God: joy within us, by the peace of conscience, even the joy of the Holy Ghost; and joy round about us, by the blessed company, and fellowship of our associates, the holy Saints and Angels.

Self. 3. And in reason, if a Christian-soul in this Tabernacle of the body, wherein we see but as in a glass, be so delighted to see the face of God manifest in Jesus Christ; If it so glads a Child of God, when he can but in the least measure master his corruptions, or hath occasion to manifest the sincerity of his affectionate love to his Maker, and Redeemer, and to serve his Brethren in love: How joyful will he be, when these graces shall be perfected, and he freed from all grievances inward and outward? Yea, if the communion, and enjoyment of Gods Spirit, and Christ in his Gospel and Ordinances, be so sweet here, that one day with us, is

better

better than a thousand with the ungodly, *Psal. 84. 10.* What will it be to enjoy the immediate presence, and glory of God our Father? Christ our Redeemer and elder Brother? The Holy Ghost our Comforter? The Angels and Saints our Consolers, and Companions?

Our condition there will be so joyful, that look we outwardly, there is joy in the society, *Heb. 12. 22.* if inwardly, there is joy in our own felicity, *1 Cor. 2. 9.* Look we forward, there is joy in the eternity, *1 Pet. 5. 10.* *Mark 10. 30.* So that on every side we shall be even swallowed up of joy; *Isa. 35. 10.* & *51. 11.* *Matth. 25. 23.* & *18. 10.* *Heb. 12. 2, 22.* *Psal. 16. 11.* As, Oh the multitude and fullness of these joys! so many, that only God can number them; so great, that he only can estimate them; of such variety and perfection, that this World hath nothing comparable to them, *2 Cor. 12. 2, 4.* As, Oh the transcendency of that Paradise of pleasure! where is joy without heaviness or interruption; peace without perturbation; blessedness without misery; light without darkness; health without sickness; beauty without blemish; abundance without want; ease without labour; satiety without loathing; liberty without restraint; security without fear; glory without ignominy; knowledge without ignorance; eyes without tears; hearts without sorrow; souls without sin: where shall be no evil heard of to afflict us, nor good wanting to cheer us: for we shall have what we can desire, and we shall desire nothing but what is good, *Deut. 10. 14.* *Isa. 66. 11.* *1 King. 8. 27.* *Matth. 10. 21.* *Luke 18. 22.* *1 Pet. 5. 10.* *John. 4. 36.* & *10. 31.* *Matth. 15. 46.*

Self. 4. While we are here, how many clouds of discontent have we, to darken the sunshine of our joy? When even complaint of evils past, sense of present, and fear of future, have in a manner shared our lives among them. Here we love and loath in an instant, (like Amnon to his Sister Tamar,) in Heaven there is no object unlovely, nothing which is not exceeding amiable and attractive: And not attractive only, but retentive also; for there we shall not be subject to passion, nor can we possibly there misplace our affection. Here we have knowledge mixed with ignorance, faith with doubting, peace with trouble, yea, trouble of conscience. Or in case we have peace of conscience, alas how often is it interrupted, with anguish of spirit? Now rejoyce we with joy unspeakable and glorious, *1 Pet. 1. 8.* but alas anon it falls out, that we need to pray with David, *Restore unto us the joy of thy salvation, Psal. 51. 12.* but there is peace, even full without want, pure without mixture, and perpetual without all fear of forgoing, *Dan. 2. 44.*

There shall be no conspiscence to tempt, no flesh to lust against the spirit, no law in our members to rebel against the law of our minds.

Now abideth Faith, Hope and Charity; these three now abide: but in Heaven, Vision succeeds in the place of Faith; attainment in the place of Hope; and perfect fruition and delectation in the room of Charity. There Promises shall end in performances, Faith in sight and clear Vision, Hope in fruition and Possession; yea, time it self shall be swallowed up in Eternity: these are the Souls Dowries in Heaven, where God shall be all in all to us! Now he is but as it were something single; as righteousness

ness

wisdom in Abraham, temperance in Joseph, strength in Sampson, meekness in Moses, wisdom in Solomon, patience in Job, (for it is rare to find all these graces, compleatly to meet in any one subject,) but then and there he shall be *omnia in omnibus*; all these in every of his servants! God shall be all in all, even the fulness of him that filleth all in all things, as the Apostle speaks, Eph. 1. 23. The only knowledge of God, shall fill up our understandings; and the alone love of God, shall possess our affections. God shall be all in all to us; he will fill up our rational part with the light of wisdom; our concupiscible part or appetite, with a spring of righteousness; and the irascible part with perfect peace and tranquillity, as Bernard expresseth it. That is a blessed state, perpetual and unchangeable: There is eternal security, and secure Eternity, as Bernard speaks: Or as Austin hath it, There is blessed Eternity, and everlasting Blessedness.

Let the end of our life then be, to come to a life whereof there is no end; unto which the Lord in his good time bring us, that we who now sow in tears, may then reap in joy, the which he will be sure to do, if we but for a short time serve him here in righteousness and sincerity. But otherwise, look we not for eternal happiness, but for everlasting misery: For it is an everlasting Rule, no grace, no holiness here; no glory, no happiness hereafter.

To sum up all in a word, there is no joy here comparable to that in Heaven: all our mirth here to that is but *perfunctus*; all our pleasure here to that but *heaviness*; all our sweetness here to that is but *bitterness*. Even Solomon in all his glory and royalty, to that, was but as a spark in the chimney, to the Sun in the firmament. Absaloms beauty, to that, is but deformity. Samsons strength, to that, is but infirmity. Methuselahs age, to theirs, is but minority and mortality. Hazels speed, and swiftness, but a *snails pace* to their celerity. Yea, how little, how nothing, are the poor and temporary enjoyments of this life, to those we shall enjoy in the next? 1 Cor. 2. 9. Yea, Paradise, or the Garden of Eden, was but a wilderness, compared with this Paradise. And indeed, if the Gates of the City be of Pearl, and the streets of Gold; what then are the Inner rooms, the dining and lodging Chambers? the Presence Chamber of the great Monarch of Heaven and Earth? What then may we think of the Maker and Builder thereof?

In fine, (that I might darkly shadow it out, such the lively representation thereof is merely impossible.) This life everlasting is the perfection of all good things. For *Fulness* is the perfection of Measure; and *Everlastingness* the perfection of Time; and *Infinite* the perfection of Number; and *Immutability* the perfection of State; and *immensity* the perfection of Place; and *Immortality* the perfection of Life; and God the perfection of All: who shall be All in All to us; meat to our taste, beauty to our eyes, perfumes to our smell, music to our ears. And what shall I say more? but as the Psalmist saith, *Glorious things are spoken of thee, thou City of God*, Psal. 87. 3. See Rev. 4. 2, 3. & 21. 10, to the end.

Seft. 5. The glory of Heaven, cannot be comprehended here; only God hath vouchsafed to give us some small glimpses in the Scripture, whereby we may frame a conjecture, considerable enough to make us sell all we have, to purchase that Pearl of price. It hath pleased God, out

of his fatherly condescension, to stoop to our capacity, in representing Heavenly things under earthly types: shadowing out the joyes thereof, by whatsoever is precious and desirable in this life; as Cities, Kingdoms, Crowns, Pearls, Jewels, Marriages, Feasts, &c. which supereminent and superabundant felicity, St. Paul that had been an only witness, when he had been caught up into the third Heaven, not able to describe, much less to amplify, summes up all in these words; *A sure, most excellent, exceeding and eternal weight of transcendent glory*, 2 Cor. 4.17. & 12. 2. But alas, such is mans pravity, that he is as far from comprehending it, as his armes are from compassing it, 1 Cor. 2. 9. Heaven shall receive us, we cannot conceive Heaven. Do you ask what Heaven is, saith one? when I meet you there, I will tell you; For could this ear hear it, or this tongue utter it, or this heart conceive it, it must needs follow, that they were translated already thither, 2 Cor. 12. 2, 4. Yea, who can utter the sweetness of that peace of Conscience, and spiritual rejoycing in God, which himself hath tasted? If then the beginning and first fruits of it be so sweet; what shall the fulness of that beatifical Vision of God be? If the earnest penny be so precious and promising here; what shall the principal, and full crop and Harvest of happiness in Heaven be? So that a man may as well with a coal paint out the Sun in all his splendor, as with his pen, or tongue express, or with his heart (were it as deep as the Sea) conceive the Fulness of those Joyes, and Sweetness of those Pleasures, which the Saints shall enjoy at Gods right hand for evermore. Psal. 16. 11. *In thy presence is the fulness of joy, and at thy right hand, are pleasures for evermore.* For quality, they are pleasures; for quantity, fulness; for dignity, at Gods right hand; for Eternity, for evermore. And millions of years multiplied by millions, make not up one minute to this Eternity, 2 Cor. 4. 18. John 10. 28.

The Eye sees much, the Ear hears more, the Heart conceives most; yet all short of Apprehension, much more of Comprehension, of those pleasures. Therefore it is said, *Enter thou into thy Masters joy*; for it is too great to enter into thee, Mat. 25. 23. *Neither will I any further exercise my self in things too high for me*, Psal. 131. 1. For as St. Paul tells us, *the heart of Man is not able to conceive those joys*; which being so, how should I be able to express them in words?

And yet though we cannot comprehend this glory, this *far most excellent, exceeding and eternal weight of transcendent glory*; yet may and ought we to admire the never enough to be admired bounty and goodness of God and our Redeemer; in crying out, *O the depth, &c.* O the sweetness of his love! *How unsearchable are his thoughts, and intendments to man-ward?* (once miserably forlorn, lost and undone,) and his waies past finding out? Rom. 11. 33.

CHAP. XXI.

SeE. 1. **B**UT for the better confirming of this so important a truth, in these Atheistical times; see some Reasons to confirm it: As
First,

First, If the *Sun* which is but a *Creature*, be so bright and glorious, that no mortal eye can look upon the brightness of it, how glorious then is the *Creator* himself? Or that light from whence it receives its light? If the *frame of the Heavens*, and *Globe of the Earth* be so glorious; which is but the *lower house*, or rather the *foot-stool* of the *Almighty*, as the *Holy Ghost* phraseth it, *Isa. 66. 1. Matth. 5. 35. Acts 7. 49.* How glorious and wonderful is the *Maker* thereof, and the *City* where he keeps his *Court*? Or if sinners, even the worst of wicked men, and *Gods* enemies, have here in this earthly Pilgrimage, such variety of enjoyments to please their very senses, as who can express the pleasurable variety of *Objects* for the sight; of *meats* and *drinks* to satishie and delight the taste; of *voyses* and melodious *sounds*, to recreate the hearing; of *scents* and *perfumes*, provided to accommodate our very *smellings*; of *recreations* and *sports*, to bewitch the whole man: And the like of *honour* and *profit*, which are *Idols* that carnal men do mightily *doat upon*, and take pleasure in: (though these earthly and bodily joyes are but the body, or rather the dregs of true joy,) what think we must be the soul thereof, viz. those delights and pleasures, that are reserved for the *glorified Saints*, and *Gods* dearest darlings in *Heaven*? Again,

Secondly, If natural men find such pleasure and sweetness in *secular wisdom*, *lip-learning*, and *brain-knowledge*; For even *mundane knowledge* hath such a shew of excellency in it, that it is highly affected both by the *good* and *bad*; As, *O the pleasure* that rational men take therein! It being so fair a *Virgin*, that every clear eye is in love with her; so rich a *Pearl*, that none but *Swine* do despise it: yea, among all the *Trees* in the *Garden*, none so takes with rational men as the *Tree of Knowledge*; (as *Satan* well knew, when he set upon our first *Parents*) inasmuch that *Plato* thinks, in case wisdom could but represent it self unto the eyes, it would set the heart on fire with the love of it. And others affirm, That there is no less difference between the *Learned* and the *Ignorant*, than there is between the living and the dead, or between men and beasts. And yet the pleasure which natural and moral men take in *secular* and *mundane knowledge* and learning, is nothing comparable to that pleasure that an *experimental Christian* finds in the *Divine* and *Supernatural knowledge of Gods Word*: which makes *David* and *Solomon* prefer it before the *honey* and the *honey-comb* for sweetness: and to value it above thousands of *gold* and *silver*; yea, before *Pearls* and all *precious stones* for worth. How sweet then shall our knowledge in *Heaven* be? For here we see but darkly, and as it were in a glass, or by moon-light; but there we shall know, even as we are known, and see *God* and *Christ* in the face, *1 Cor. 13. 12.*

Thirdly, If meer Naturians have been so taken with the love of *Virtue*, that they thought if a *virtuous* soul could but be seen with *corporal eyes*, it would ravish all men with love and admiration thereof; yea, if the very worst of men, *drunkards*, *blasphemers*, and the like; though they most spitefully scoff at, and backbite the people of *God*; yet when they know a man sincere, upright, and honest, cannot choose but love, commend, and honour him in their hearts; as it fared with *Herod* touching

touching *John*, and King *Agrippa* touching *Paul*.

Seck. 2. Or rather if Gods own people are so ravished with the graces and priviledges which they en joy upon earth, as the assurance of the pardon of sin, the peace of a good conscience, and joy of the Holy Ghost; which is but glorification begun: What will they be, when they shall en joy the perfection of glory in Heaven? As see but some instances of their present enjoyments here below. First, if we were never to receive any reward for those small labours of love, and duties we do to the glory of God, and profit of others; we might think our selves sufficiently recompenced in this life, with the calm and quietness of a good conscience, the honesty of a virtuous and holy life: That we can do and suffer something for the love of Christ, who hath done and suffered so much to save us: That by our works the Majesty of God is magnified; to whom all homage is due, and all service too little. For Godliness in every sickness is a *Physitian*, in every contention an *Advocate*, in every doubt a *Schoolman*, in all heaviness a *Preacher*, and a *Comforter* unto whatsoever estate it comes; making the whole life as it were a perpetual *Hallelujah*. Yea, God sheweth his love abroad in our hearts by the Holy Ghost, that we are in Heaven before we come thither. Inasmuch, that as the fire flyeth to his Sphere, the stone hastens to the Center, the River, to the Sea, as to their end and rest, and are violently detained in all other places; so are the hearts of Gods people, without their Maker and Redeemer, their last end and eternal rest and quietness, never at rest: like the Needle touched with the Loadstone, which ever stands quivering and trembling untill it enjoys the full and direct aspect of the Northern Pole. But more particularly:

How does the assurance of the pardon of sin alone, clear and calm all storms of the mind; making any condition comfortable, and the worst and greatest misery to be no misery?

To be delivered of a child, is no small joy to the mother: but to be delivered from sin, is a far greater joy to the soul. But to this we may add the joy of the Holy Ghost, and the peace of conscience, otherwise called the peace of God which passeth all understanding. These are priviledges, that make Paul happier in his chain of Iron, than Agrippa in his chain of Gold: And Peter more merry under stripes, than Caiaphas upon the Judgment-seat; and Stephen the like under that shower of stones. Pleasures are ours, if we be Christs: whence those expressions of the Holy Ghost, The Lord hath done great things for us, whereto we rejoyce. Be glad in the Lord and rejoyce ye righteous, and shout for joy all ye that are upright in heart. Let all that put their trust in the rejoyce, let them even shout for joy. Rejoyce evermore, and again, I say, rejoyce; rejoyce with joy unspeakable, and full of glory. Our rejoycing is this, the testimony of our conscience. Your heart shall rejoyce, and your joy shall no man take from you, &c. So that it is a shame for the faithfull, not to be joyfull; and they sin, if they rejoyce not, whatever their condition be. The Eunuch no sooner felt the pardon of sin, upon his being baptized into the faith of Christ, but he went on his way rejoycing, Acts 8. 39. He then found more solid joy, than ever he had done in his riches, honours, and great places under Conduce Queen of the *Aethiopians*. At the

same

same time when the Disciples were persecuted, they are said to be filled with joy, and with the Holy Ghost, Acts 13. 52. And as their afflictions do abound, so their consolations abound also, 2 Cor. 1. 3. For these are comforts, that will support and refresh a Child of God in the very midst of the flames, as the Martyrs found: for maugre all their persecutors could do, their peace and joy did exceed their pain; as many of them manifested to all that saw them suffer.

Self. 3. Where observe before we go any further; what *sots* they are, that cry out, *It is in vain to serve God, and unprofitable to keep his Commandments*; as it is in Malachy 3. 14. For had these fools, but tasted the sweet comforts that are in the very works of piety, and that Heaven upon earth, the feast of a good conscience, and joy of the inward man; they could not so speak. Yea, then would they say, there is no life, to the life of a Christian. For as the Priests of Mercury, when they ate their figs and honey, cried out, *O how sweet is truth!* So if the worst of a Believers life in this world be so sweet; how sweet shall his life be in that Heavenly Jerusalem and holy City, where God himself dwelleth; and where we shall reign with Christ our Bridegroom, and be the Lamb's wife? Which City is of pure gold like unto clear glass; the walls of Jasper, having twelve foundations garnished with all manner of precious stones; the first foundation being Jasper, the second Saphir, the third a Chalcedony, the fourth an Emerald, the fifth a Sardonyx, the sixth a Sardius, the seventh a Chrysolite, the eighth a Beryl, the ninth a Topaz, the tenth a Chrysoprasus, the eleventh a Jacinth, the twelfth an Amethyst; having twelve gates of twelve Pearls; the street thereof of pure gold, as it were transparent glass: In the midst of which City, is a pure River of the water of life, clear as Crystal, and of either side the Tree of life; which bears twelve manner of fruits, yielding her fruit every month; the leaves whereof serve to heale the Nations: Where is the Throne of God and of the Lamb; whom we his servants shall for ever serve, and see his face, and have his Name written in our foreheads. And there shall be no night, neither is there need of the Sun, neither of the Moon to shine in it: for the glory of God doth lighten it, and the Lamb is the light thereof. Into which no bray that defileth shall enter; but they alone which are written in the Lamb's Book of life; As is exprest, Rev. 21, & 22 Chap. The Holy Ghost speaking after the manner of men, and according to our slender capacity, for otherwise no words can in any measure exprest the transcendency of that place of pleasure. Only here we have a taste, or earnest penny, one drop of those divine dainties, of those spiritual, supernatural and divine pleasures, reserved for the Citizens of that heavenly Jerusalem; some small smack whereof we have even in the barren desert of this perillous perignation. God letting out as it were, a certain kind of Manna, which in some sort refresheth his thirsty people, in this wilderness; as with most sweet honey, or water distilled from out the Rock. As what else are those jubilees of the heart; those secret and inward joyes which proceed from a good conscience, grounded upon a confident hope of future salvation? As what else do these great clusters of grapes signify, but the fertility of the future Land of Promise?

Self. 4.

Self. 4. True it is, none can know the spiritual joy and comfort of Christian, but he that lives the life of a Christian; Joh. 7. 17. *As none could learn the Virgins Song, but they that sing it; Rev. 14. 3. No man can know the peace of a good conscience, but he that keeps a good conscience: no man knows the bid Blamma, and white Stone, with a new name written in it, but they that receive the same; Rev. 2. 17.*

The world can see a Christians outside: but the raptures of his soul, the ravishing delights of the inward man, and joy of his spirit for the remission of his sins, and the infusion of grace, with such like spiritual Priviledges, more glorious than the States of Kingdoms; are as a covered mess to men of the World.

But I may appeal to any mans conscience, that hath been affected with the infusion of grace, and truly tasted the powers of the world to come; To him that hath the love of God shed abroad in his heart by the Holy Ghost; in whose soul the light of grace shines; whether his whole life be not a perpetual Hallelujah, in comparison of his natural condition? Whether he finds not his joy to be like to the joy of harvest? or as men rejoice when they divide a spoil? Isa. 9. 3. Whether he finds not more joy in goodness, than worldlings can do, when their wheat, wine, and oyl aboundeth? Psa. 4. 7. & 53. 17. Yea, he can speak it out of experience, that as in prophane joy, even in laughter the heart is sorrowful: so in godly sorrow, even in weeping the heart is light and cheerful. The face may be pale, yet the heart may be calm and quiet. So St. Paul, *as sorrowing and yet alwayes rejoicing, 2 Cor. 6. 10.* Our cheeks may run down with tears, and yet our mouths sing forth praises. And so on the contrary;

where (O God) there wants thy grace;

Mirth is only in the face; 2 Cor. 5. 12.

Well may a careles worldling laugh more, as what will sooner make a man laugh than a witty jest? but to hear of an Inheritance of an hundred pounds a year, that is sold to a man, will make him more solidly merry within. *Light is sown to the righteous, and joy for the upright, Psal. 97. 11. My servant, saith God, shall sing and rejoice: but they shall weep; &c. Isa. 65. 14.*

Indeed we are not merry enough; because we are not Christians enough, because sin is a choller of our joy, as water is of fire. And like the worm of Jonah his gourd, bites the very root of our joy, and makes it wither: Yea, sin like a damp, puts out all the lights of our pleasure, and deprives us of the light of Gods countenance, as he did David, Psal. 51. 15. & 4. 6. So that the fault is either; First, in the too much sensuality of a Christian, that will not forgo the pleasures of sin, or the more muddie joyes and pleasures of this world, which are poysons to the soul, and drown our joyes: as Bees are drowned in honey, but live in vinegar. Men would have spiritual joy, but withal they would not part with their carnal joy: Yet this is an infallible Conclusion, *There is no enjoying a worldly Paradise here, and another hereafter.*

Or secondly, The fault is in the taste, not in the meat; in the folly of the Judgment, not in the Pearl, when a Grain of Corn is preferred before it.

To taste spiritual joyes, a man must be spiritual, for the Spirit relisheth *only* the things of the Spirit; and like loveth his like. Between a spiritual man, and spiritual joyes, there is as mighty an appetite and enjoying, as between *fleshy* meat, and a carnal stomach. Therefore the want of this taste and apprehension condemneth the world to be carnal, but magnifies the joyes spiritual, as being above her carnal apprehension. Or,

Thirdly, Herein lies the fault; few feel these joyes in this life; because they will not *crack the shell*, to get the kernell: they will not *pare the fruit*, to eat the pulp; nor till the ground, to reap the Harvest. They fly the wars, and thereby lose the glory of the Victory. They will not dig the crazy mountain, to find the mine of gold. Nor prune the Vine, therefore enjoy not the fruit. They fly mortification, and therefore attain not the sweet spiritual consolation, which ever attends the same. And so much for the Reasons. The Use may be manifold.

CHAP. XXII.

Sect. 1. **F**irst, Is it so that the torments of Hell are so exquisite: even worse than the pangs of death, or child-birth, scalding lead, drinks of gall and wormwood, griping of chest-worms, fits of the Stone, gonor, strangury, flames of fire and brimstone? Yea are all these, and all other pains that can be named put together, but shadows, and flea-bitings to it? And are they to be endured everlastingly? And are all Fornicators, Idolaters, Thieves, Cautious, Drunkards, Swearers, Raylers, fearful and unbelieving persons, Murderers, Sorcerers, Liars, and all unrighteous persons to have their part and portion in that lake? And withall lose their part and portion in the Kingdom of Heaven, as the Word of God expressly tells us? *Rev. 21. 7, 8. & 22. 14, 15.* How is it that vve are not more affected therewith?

The only reason is, most men are so far from believing the Word of God in this point; that they do not believe there is a God. The fool (saies David.) hath said in his heart there is no God, *Psal. 53. 1.* They (meaning the vicked) think alwaies there is no God, *Psal. 10. 4. to 14.* And the reason follows, *His wayes alwaies prosper,* *Psal. 73. 3. to 21.* And hence it is, that they live like beasts, because they think they shall die like beasts, without any answer for vvhhat they have either acted or left undone; and accordingly resolve, *Let us eat and drink, for to morrow we shall die;* as the Holy Ghost hath acquainted us with their inmost thoughts, *1 Cor. 15. 32.* Whereas if men did believe either Heaven or Hell; they could never so carelessly hazard the losing of the one, or the procuring of the other. As Oh the madness of these men that cannot be hired to hold their finger for one minute, in the vveak flame of a farthing candle: and yet for trifles will plunge themselves body and soul, into those endless and infinitely scorching flames of Hell-fire.

If a King but threatens a Malefactor to the Dungeon, to the Rack, to the whel; his bones tremble, a terrible palse runs through all his joynts: but let God threaten the unsufferable tortures of burning Tophet, vve stand unmoved,

unmoved, undaunted. And what makes the difference? the one we believe as present, the other is, as they think uncertain, and long before it comes, if ever it do come. Otherwise it could not be, since the *soul of all sufferings*, are the sufferings of the soul; since as *pointed fire* is to material; such is material to Hell-fire.

Men may say they believe there is an *Hell*, and a *Heaven*, but surely, they would never *speak* as they *speak*; think as they think; do as they do; if they thought that their *thoughts*, *words*, and *actions* should ever come to judgment. If men believed that *Heaven* were so *sweet*, and *Hell* so *intolerable* as the *Word* makes them; they would be more obedient upon earth. The *voluptuous*, and *covetous*, would not say, *sake you Heaven*, let us have *money*, *pleasure*, &c.

Self. 2. True, there are none so confirmed in *Atheism*, but some great danger will make them fly to the aid of a Divine Power, as *Plato* speaks. Extremity of distress, will send the prophane to God: as the *drowning man* Retcheth out his hand to that bough, which he contemned, whiles he stood safe on shore. Even *Sardanapalus*, for all his bold denying of a God, at every hearing of thunder, was wont to hide his head in a hole.

Yea, in their greatest jollity, even the most secure heart in the world, hath some flashes of fear, that seize on them like an arrest of Treason. At least on their death-beds, had they as many *Provinces* as *Abissinians* had: they would give an hundred six and twenty of them, to be sure there were no *Hell*, though all their life they supposed it but a fable. And this makes them *fearful to dye*, and to die *fearfully*. Yea, how oft do these *Russians* that deny God at the *Tap-house*, preach him at the *Gallows*? and confess that in sincerity of heart, which they oppugned in wantonness? And certainly, if they did not at one time or other believe a God, a day of Judgment, an *Heaven*, and an *Hell*: they should be in a worse condition than *Felix*, or *Belshazzar*; yea, than the *Devils* themselves; for they believe them, yea, quake and tremble to think of them, as being still in a fearful expectation of further degrees of actual torments, *Mat. 8. 29.*

However, admit their lethargized consciences be not awakened, untill they come into *Hell*, (as God not seldom leaves them, to be comforted with fire and brimstone, because nothing else will do it:) yet in *Hell*, they shall know there is a righteous Judge, that will reward every man according to his deeds; and confess that what they once vainly imagined, was but imagined. There may be *Atheists* on earth, there are none in *Hell*. Vengeance shall make them wise, whom sin hath made, and left foolish.

A *Pope of Rome*, being upon his death-bed, said to those about him: Now comes three things to trial, which all my life I have made doubt of: Whether there be a God, a Devil, and whether the Soul be immortal. 'Twas not long, ere he was fully resolved with a vengeance: and so shall you, O ye fools, when that hour comes, though you flatter your selves for the present. When you feel it, you will confess it: and when it is too late, you will like a fool say, *Alas I had not thought*. For this is the difference between a fool and a wise man: A wise man (saith *Solomon*)

A serious and satirical Description of Heaven and Hell.

foreseeth the evil (the evil of Hell, says Bernard) and preventeth it; but fools go on, and are punished, Prov. 22. 3. Acknowledge thy self a fool then, or bethink thy self now, and do thereafter without delaying one minute: For there is no redemption from Hell, if once thou comest there. And there thou maist be (for ought thou knowest,) this very day; yea, before thou canst swallow thy spitte: Thy Pulse may leave beating, before thou canst fetch thy breath.

Self. 3. But to speak thus to the Sensualist, is labour in vain: For their consciences are so blinded, that they (as they think) do believe an Heaven, and an Hell; yea, in God, and in Christ, as well as the preciseſt, John 1. 38, 39, 40, 41. For it is hard for men to believe their own unbelief in this case, They that are most dangerously sick, are least sensible of their being sick.

A very likely matter thou believest in Christ and hopeſt to be saved by him, when thou wilt neither imitate his actions, nor follow his Precepts. How does this hang together? Let me ask thee a question or two, that may convince thee of thy unbelief: If a Physician should say to his Patient, here stands a Cordial, which if you take, will cure you; but touch not this other Pial, for that is deadly poys; and he wittingly refuseth the Cordial to take the Poyson; will not every one conclude, that either he believed not his Physician, or preferred Death, before Life? If Lais Sons-in-law had believed their Father, when he told them the City should suddenly be destroyed with fire and brimstone, and that by flying they might escape it, they would have obeyed his counsel. If the Old World had believed that God would indeed, and in good earnest, bring such a flood upon them as he threatened, they would have entered the Ark, and not have scofft at Noah for building it. So if you did firmly believe what God in the Scriptures speaks of Hell, you would need no entreaties to avoid the same.

Self. 4. But alas men of thy condition are so far from believing what God threatens in his Word against their sins, that they bless themselves in their hearts, saying we shall have peace, although we walk according to the stubbornness of our own wills; for adding drunkenness to this, Deut. 29. 19. Yea, they preferre their condition before others, who are so abstemious, and make conscience of their waies, thinking that they delude themselves with needless fears and scruples, 1 King. 18. 22, 30, 33, 35.

Alas, if they did in good earnest believe, that there is either God or Devil, Heaven or Hell, or that they have immortal souls, which shall everlastingly live in bliss or woe; and receive according to what they have done in their bodies, whether it be good or evil, 1 Cor. 5. 10. They could not but live thereafter, and make it their principal care, how to be saved.

But alas they believe what they see, and feel, and know; they believe the Laws of the Land, and know that there are Stocks, and Bridewells, and Gaols, and Dungeons, and Ropes, and Gibbets, for Malefactors; and

this makes them abstain from murder, felony, and the like; but they believe not things invisible and to come: For if they did, they would as well yea, much more fear him that hath power to cast both body and soul into Hell, as they do the temporal Magistrate: that hath only power to kill the body: they would think it a very hard bargain, to win the upbraid world, and lose Heaven, and their own souls.

Men fear a Goal more than they fear Hell: and stand more upon their silver or sidas sparring, than upon their souls: and regard more the blasts of mens breath, than the fire of Gods wrath: and tremble more at the thought of a Sergeant or Bailiff, than of Satan and everlasting perdition: Else they would not be hired with all the worlds wealth, multiplied as many times as there be lands on the Sea shore, to hazard in the least the loss of those everlasting Joys before spoken of: or to purchase and plunge themselves into those ceaseless and everlasting flames of fire and brimstone in Hell, there to fry body and soul, where shall be an innumerable company of Devils and damned Spirits to affright and torment them, but not one to comfort or pity them. Consider I say, thou wouldest not endure here to hold thy hand in a fiery crucible the space of a day, or an hour, for all the worlds wealth and splendour: How then (if thou bethinkest thy self) wilt thou hereafter endure that, and ten thousand thousand times more, for millions of millions of ages? Look Revel. 20. 10. and bethink thy self, how thou wilt brook to be cast into a doleful disconsolate dungeon, to lie in utter darkness, in eternal chains, in a little ease, a no ease for ever and ever. Canst thou endure to dwell with the devouring fire? with the everlasting burning?

Sol. 5. Wherefore let me, my Brethren, beseech you, not to be such Atheists and Fools, as to fall into Hell before you will fear it, when by fearing it you may avoid it, and by neglecting it, you cannot but fall into it. What though it be usual with men, to have no sense of their souls till they must leave their bodies? yet do not you therefore leap into Hell to keep them company, but be persuaded to bethink your selves now, rather than when it will be too late, when the Draw-bridge will be taken up, and when it will vex every vein of your hearts that you had no more care of your souls. Yet there is grace offered, if we will not shut our hearts and wills against it, and refuse our own mercy: but how long God will yet waiteth leisure, or how soon he will in his so long provoked Justice pronounce this irrevocable sentence, thou knowest not; nor canst thou promise thy self one minutes time.

Oh that men would believe the God of truth (that cannot lye) touching spiritual and eternal things, but as they do these temporary and transitory! Oh that thou who art the sacred Monarch of this mighty frame, wouldest give them hearts to believe at least thus much; That things themselves are in the invisible world, in the world visible: but their shadows only! And that whatsoever wicked men enjoy here it is but as in a dream; their plenty is but like a dish of pleasure, before a River of sorrow, and displeasure: And whatsoever the godly feel, but as a dish of music before a River of mercy and glory. That though thou, the great and just

Judge of all the World comest slowly to judgment; yet thou wilt come surely. As the clock comes slowly, and by minutes to the stroke; yet it strikes at last. That these are only true riches, which being once had, can never be lost. That Heaven is a Treasure worthy our hearts; a Purchase worth our lives: That when all is done, how to be saved is the best plot. That there is no mention of one, in the whole Bible, that ever sinned without repentance; but he was punished without mercy. For then there would not be a Fornicator, or profane person as Esau; who for a portion of meat sold his inheritance, Heb. 12. 16. Then they would not be of the number of those, that so devoted upon Purchases, and Farms, and Ores; that they made light of going to the Lords Supper, Luke 14. 18, 19, 20. Nor of the Gadarens mind, who preferred their Hogs before Christ. Then would they know it better to want all things, than that one needful thing: whereas now they desire all other things, and neglect that one thing which is so needfull. They would hold it far better, and in good sadness, to be saved with a few, as Noah was in the Ark: than in good fellowship with the multitude, to be drowned in fit, and damned for company. Nor would they think it any disparagement to their wisdoms, to change their minds, and be of another judgment to what they are.

CHAP. XXIII.

Self. Secondly, Are the Joyes of Heaven so unspeakable and glorious? How then should we admire the love and bounty of God, and bless his Name, who for the performance of so small a work, hath proposed so great a Reward? And for the obtaining of such an happy state, hath imposed such an easie task. Yea more, is Heaven so unspeakably sweet and delectable, and Hell so unutterably doleful? Then let nothing be thought too much, that we can either do or suffer for Christ, who hath freed us from the one, and purchased for us the other. Though indeed, nothing that we are able to do or suffer here, can be compared with those woes we have deserved in Hell, or those joys we are reserved to in Heaven. And indeed, that we are now out of Hell, there to fly in flames of fire and brimstone, never to be freed, that we have the free offer of grace here, and everlasting glory hereafter in heaven; we are only beholding to him. We are all by nature, as traitors condemned to suffer eternal torments in hell-fire, being only reprieved for a time: But from this extremity, and eternity of torment, Jesus hath freed and delivered us.

O think then I yea, be ever thinking of it, how rich the mercy of our Redeemer was in freeing us; and that by laying down his own life to redeem us. Yea, How can we be thankful enough, for so great a blessing? It was a mercy bestowed, and a way found out, that may astonish all the sons of men on earth, and Angels in Heaven! Which being so let us study to be as thankful as we can. Hath Christ done so much for us, and shall we deny him any thing he requires of us? Nor

can any one in common reason, moderate so unbottomed a love, and not study and strive for an answerable and thankful demeanour. If a Friend had given us but a thousand part of what God and Christ hath, we should heartily love him all our lives, and think no thanks sufficient: What price then should we set upon Jesus Christ, who is the life of our lives, and the soul of our souls? Do we then for Christ's sake what we would do for a Friend's sake? Yea, let us abhor our selves for our former unthankfulness, and our wonderful provoking of him. Harken we unto Christ's voyce, in all that he saith unto us, without being swayed one way or another, as the most are? Let us whom Christ hath redeemed, express our thankfulness, by obeying all that he saith unto us, whatever it cost us, since nothing can be so much to endure for those pleasures which shall endure for ever. As who would not obtain Heaven at any rate, at any cost or trouble whatsoever?

In Heaven is a Crown laid up for all such as suffer for righteousness. Even a Crown without cares, without rivals, without envy, without end; And is not this reward enough, for all that Men or Devils can do against us? Who would not serve a short apprenticeship in Gods service here, to be made for ever free in glory? Yea, Who would not be a Bishop for a month, or a Lawyer for a day, or a Stephen for an hour, that he might be in Abrahams bosom for ever? Nothing can be so much to endure, for those pleasures that endure for ever. Yea, what pain can we think too much to suffer? What hard enough to do, to obtain eternity? For this interruptive Crown of Glory in Heaven? 1 Pet. 4. where we shall have all tears wiped from our eyes. Where we shall cease to sorrow, cease to suffer, cease to sin. Where God shall turn all the water of our afflictions, into the pure wine of endless and unexpressible comfort.

You shall sometimes see an hired servant, venture his life for his new Master, that will scarce pay him his wages at the years end; and can we suffer too much for our Lord and Master, who giveth every one that serveth him, not Fields and Vineyards, as Saul pretended, 1 Sam. 21. 7, &c. nor Temples and Cities, as Cicero is pleased to boast of Caesar, but even an hundred-fold more than we part withal here in this life, and eternal Mansions in Heaven hereafter, Joh. 14. 2.

St. Paul saith, Our light affliction which is but for a moment, causeth us a far more excellent and eternal weight of glory; 2 Cor. 4. 17, 18. Where note the incomparable and infinite difference, between the work and the wages; light affliction receiving a weight of glory; and momentary affliction, eternal glory. Suitable to the reward of the wicked, whose empty delights live and die in a moment; but their unsufferable punishment is interminable and endless. Their pleasure is short, their pain everlasting; our pain is short, our joy eternal. Blessed is the man that endureth temptation, for when he is tried, he shall receive the Crown of life, Jam. 1. 12.

Seet. 1. Thirdly, Is Hell and eternal misery, the reward of sin? what

what folly is it then, or rather madnes, for the small pleasure of some base Lust, some puttry profit, or fleeting vniuersity, (which passeth away in the very act, as the taste of a pleasant drink, dieth so soon as it is downe,) to bring upon our selves in another world, torments without end, and beyond all compass of conceit?

Fourthly, Is it so? that God hath set before us life and death, Heaven and Hell, as a reward of good and evil; leaving us as it were to our choyce, whether we will be completely and eternally happy or miserable: with what resolution and zeal should we strive, to make our calling and election sure? not making our greatest business, our least and last care. I know well thou hadst rather, when thou diest, go to reign with Christ in his Kingdom for evermore, than be confined to a perpetual Prison or Furnace of fire and brimstone, there to be tormented with the Devil and his Angels; If so, provoke not the Lord, who is great and terrible, of most glorious Majesty, and of infinite purity; and who hath equally promised salvation unto those which keep his commandments; and threatened eternal death and destruction to those who break them. For as he is to all repentant sinners a most merciful God, Exod. 34. 6. so to all wilful and impenitent sinners, he is a consuming fire, and a zealous God, Heb. 12. 29. Deut. 4. 24.

There was a King, who having no issue to succeed him, espied one day a well-favoured and towardsly Youth; he took him to the Court, and committed him to Tutors to instruct him, providing by his Will, that if he proved fit for Government, he should be Crowned King, if not, he should be kept in Chaines, and made a Galley-slayer; the Youth was misled, and neglected both his Tutor's good Counsel, and his Book, so as his Master corrected him, and said; O that thou knewest what honour is prepared for thee! and what thou art like to lose by this thy idle and loose carriage! Well, thou wilt afterwards, when tis too late, sorely rue this. And when he grew to years, the King died, whose Council and Executors perceiving him to be utterly unfit for State Government, called him before them, and declared the Kings will and pleasure, which was accordingly performed: for they caused him to be fettered, and committed to the Gallies, there to row, and tug at the Oars perpetually, where he vvas whipt and lashed, if he remitted his stroke never so little; where he had leisure to consider vvith himself, that now he vvas chained, vvhoe might have walked at liberty; now he vvas a slave, vvhoe might, if he vould, have been a King; now he vvas over-ruled by Turks, vvhoe might have ruled over Christians. The thought vvhereof could not but double his misery, and make him bewail his sorrow with tears of blood. Now this hereafter vvill be the case of all careless persons, saye that this comes as short of that, as Earth comes short of Heaven, and temporal misery, of eternal! Wherefore if thou vvouldest have this to become thy very case, go on in thy vvilful and perverse impenitency; but if not, bethink thy self, and do thereafter, and that vvithout delaying one minute: For there is no redemption from hell, if once thou comest there: And there thou maiest be (for ought thou knowest) this very day, yea, before

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thou canst swallow thy spittle, if thou diest this day in thy natural condition.

Many men take liberty to sin, and continue in a trade of sin, because God is merciful: but they will one day find that he is just as well as merciful. There is mercy with God (saith the Psalmist) that he may be feared, not that he may be despised; blasphemed, &c. Psal. 130. 4. Yea, know this, and write it in the Table-book of thy memory, and upon the table of thy heart; That if Gods beneficence, and long-suffering towards thee, does not lead thee to repentance; it will double thy doom, and increase the pite of thy torments. And that every day which does not abate of thy reckoning, will increase it. And that thou by thy hardness and impenitency, shall but treasure up unto thy self wrath against the day of wrath, and the declaration of the just judgment of God, Rom. 2. 4, 5, 6.

Now this Judge hath told us, that we must give an account for every idle word we speak, Mat. 12. 36. much more then for our wicked actions; therefore beware what thou dost against him.

Men may dream of too much strictness in holy courses; but they do not consider the power, the purity, and strictness of the Judge: He who brings even idle words to judgement, and forgets not a thought of disobedience; How will he spare our gross negligence and presumption? How our formality and irreverence in his service? much more our flagitious wickedness, Heb. 12. 29.

Self. 3. Wherefore as you ever expect or hope for Heaven, and Salvation; as you would escape the tormenting flames of hell-fire; cease to do evil, learn to do well. For Sanctification is the way to a Glorification, Holiness to eternal Happiness. If we would have God to glorify our bodies in Heaven; we also must glorify God in our bodies here on earth.

And now for conclusion: Are the joys of Heaven so unspeakable and glorious? the torments of Hell so woful and dolorous? Then it behoves all Parents and Governors of Families, to see to their Children and Servants souls; and that they miscarry not through their neglect. As tell me, Will not their blood be required at your hands, if they perish through your neglect? Will it not be sad to have Children and Servants rise up in judgment against you, and to bring in evidence at the great Tribunal of Christ saying; I said, my Father never minded me, my Master never regarded me; I might sin, he never reprov'd me; I might go to Hell, it was all one to him: Will not this be sad?

Secondly, If it be so, Let Children and Servants consider, that 'tis better to have lust restrained, than satisfied; 'tis better to be held in, and restrained from sin; than to have a wicked liberty. Be not angry with those who will not see you damn your souls, and let you alone: they are your best Friends. Fear the strokes of Gods anger, be they spiritual or external, more than the strokes of men. What's a fetter to a Dungeon? a Gallies to Hell fire.

Give not way to imaginary, speculative, heart-fires: Murder in the heart, uncleanness in the eye, and thoughts given way to, will come to assault with, and bodily uncleanness at last. Keep Satan at a distance; if

he get but in, he will be too hard for you. And let so much serve to have been spoken of Heaven and Hell.

Upon the one I have stood the longer, that so I might, if God please, be a means to save some with fear, plucking them out of the fire of Gods wrath, under which (without Repentance) they must lie everlastingly.

And for the other, I have like the Searchers of Canaan, brought you a cluster of grapes to give the Reader a taste thereby, of the plentiful wine we may expect, and look for in the heavenly Canaan.

Now if any would truly know themselves, and how it will fare with them in the end; let them read the whole Book, out of which this is taken, viz. The whole duty of a Christian. Which Book is licensed by John Newnham and Thomas Gataker.

What follows, is both to fill up the sheet and to occasion or forewarn Swearers, (who swarm so in all places) and ignorant persons, (whose number is numberless, and vho of all others are most confident that they shall do well enough) not to forget, what they have herein heard of Heaven and Hell. And to these, their faithful and impartial Monitor (the Book-giver,) presents a few Considerations.

EVEN such is the power of sin, that it made God become Men, Angels become Devils, and Men become Beasts. For each man by nature, every one, whose heart is not changed by the Loadstone of the Gospel, is a very beast in condition, as Jeremy affirms, Jer. 17. 14. and St. Peter, 2. Pet. 2. 12. But that's not all; for vhen the custome of sin, hath so grained mens hearts, feared their consciences, and blinded their minds, that they can Swear and Curse, as familiarly as dog, bark; When the just and true God, hath for their rebellious wickedness in rejecting him, and despising all good means of being bettered; given them up to their own hearts lusts, and to Satan the God of this World, to be taught and governed by him, even as a wild Judge, having passed sentence upon some hainous Malefactors, gives him up to theaylor or Executioner: (as you may see by sundry places, 2. Thes. 2. 10, 11, 12. 1. Kings 22. 20, 21, 22. 2. Tim. 2. 26. Eph. 2. 2. Job. 13. 2. Ait. 5. 3. 1. Chron. 21. 1. Gen. 3. 1, to 6. Rev. 2. 10. 3. 15. Job. 8. 44. & 12. 31. & 14. 30. 2. Cor. 4. 4.) Then they become so devillized, that as Paul being guided by the good Spirit of God, could say, I live not, but Christ lives in me, Gal. 2. 20. so may they say, vve live not, but the Devil lives in us. For he is not only their Father, Gen. 3. 15. Job. 8. 44. But their God, 2. Cor. 4. 4. And their Prince, John 14. 30. And works in them his pleasure, Eph. 2. 2. 2. Tim. 2. 26. So that they are ready and vwillig to say or do, what he vwill have them; as you may plainly read Job. 13. 2. Ait. 5. 3. & 12. 1, 2, to 12. 1. Chron. 21. 1. Gen. 3. 1, to 6. Rev. 2. 10.

And these you may easily know by their language: For Swearing and Cursing is the very language of the damned: as you may see, Revel. 16. 1, 21. Only they learn it here, before they come in Hell. As vvhence do these Masters of the earth? these bellish miscreants? these bodily and visible Devils?

Devils learn this their damnable Cursing and Swearing? Are not their *tongues fired and edged from Hell*, as St. James hath it? *James. 3. 6.* And doth not experience shew, that the language of hell is so familiar with many of them, that *blasphemy is become their mother tongue.*

True, these poor simple souls, know none of all this: as those *poor hundred of Abahs Prophets*, in whom this evil Spirit spake, did not know that Satan spake by them, *1 King. 22. 22.* Neither did Judas know when he eat the sop, that Satan entered into him, and put it into his heart to betray Christ, *John 13. 2.* Nor do Magistrates, when they cast the Servants of God into Prison, once imagine, that the Devil makes them his Jaylers, but he doth so. They are his Instruments, but he is the principal Author; as is plain by *Rev. 2. 10.* Neither did Ananias and Sapphira once think, that Satan had filled their heart, or put that lye into their mouths, for which they were strook dead, *Acts 5.* yet the Holy Ghost tells us plainly, that he did so, *vers. 3.* Nor Eve in Paradise, had not the least suspicion, that it was Satan that spake to her, by the Serpent: Nor Adam, that it was the Devils mind in her mouth, his heart in her lips; when tempted to eat the forbidden fruit. Nor did David once dream, that it was Satan, who moved him to number the people, *Chron. 21. 1.* Much less did Peter, who so loved Christ, imagine that he was set on by Satan, to tempt his own Lord and Master with those affectionate words, *Master pity thy self:* For if Christ had pitied himself, Peter and all the world had perished. Yet it was so, which occasioned Christ to answer him, *Get thee behind me Satan, Mat. 16. 22, 23.*

Much more is it so with you, who *tare Heaven with your blasphemies*, and bandy the dreadful Name of God, in your impure and polluted mouths, by your bloody Oaths and Execrations. For how else could you Swear and Curse as if he that made the ear could not hear? Or as if he were neither to be feared nor cared for, who for sin cast the Angels out of Heaven, Adam out of Paradise, drowned the old World, rained down fire and brimstone upon Sodom, commanded the earth to open her mouth, and swallow down quick Korah and his Company? He who smote Egypt with so many plagues, overthrew Pharaoh and his Host in the Red Sea, destroyed great and mighty Kings, giving their Land for an Inheritance to his People: and can as easily with a word of his mouth, strike you dead while you are blaspheming him, and cast you body and soul into Hell for your odious unthankfulness: yea, it is a mercy beyond expression, that he hath spared you so long.

When a Dog flies in his Masters face that keeps him, we conclude he is mad: Are you then rational men, that (being never so little crost,) will fly in your Masters face, and tare your Saviours Name in pieces with Oaths and Execrations; which is worse than frenzy? No, you are *demoniacal, ossessed* or rather *possessed* with a Devil: and more miserable than such an one, because it is a Devil of your own choosing, as Basil speaks. Or if you have any spark of reason left, or do in the least love your selves; leave off your damnable, and devillish Swearing and Cursing. And to that end, lay to heart the many and fearful threats that

God

God hath made, and set down in *his word* against this horrid sin; and against all those that so daringly and audaciously provoke him, lest you be plagued with a witness, and that both here and hereafter: for God (who cannot lie) hath threatened that his curse shall never depart from the house of the Swearer, as it is *Zach. 5. 1, to 5.* And I doubt not but you are *already cursed*, though you know it not: That either he hath cursed you in your *body*, by sending some foul Disease; or in your *estate*, by suddenly consuming it; or in your *name*, by blemishing and blasting it; or in your *seed*, by not prospering it; or in your *mind*, by darkening it; or in your *heart*, by hardening it; or in your *conscience*, by terrifying it; or will in your *soul*, by everlastingly damning it, if you repent not. Wherefore take heed what you do, before it prove too late. Yes, my Brethren, bethink your selves what God and Christ hath done for you. It is his *maintenance* we take, and live on, The *air* we breathe, the *earth* we tread on, the *fire* that warms us, the *water* that cools and cleanseth us, the *cloaths* that cover us, the *food* that does nourish us, the *delights* that cheer us, the *beasts* that serve us, the *Angels* that attend us, even all are his. That we are not at this present in *Hell*, there to fry in flames, never to be freed; that we have the free offer of *grace* here, and everlasting *glory* in Heaven hereafter, we are only beholding to him, And shall we deny this *Lord* that hath bought us? Shall we most spitefully and maliciously fight on *Satan's* side against him with all our might, and that against *knowledge* and *conscience*? I wish that you would a little think of it.

Neither object that ye are so accustomed to *Swearing* that you cannot leave it; for this defence is worse than the offence. As take an instance; Shall a thief or murderer at the Bar alledge for his defence, that it hath been his use and custome of a long time, to rob and kill, and therefore he must continue it? Or if he do, will not the Judge so much the rather send him to the Gallows? And so much the rather, for that of all other sins, this sin of Swearing is the most inexcusable. First, Because it is a sin from which of all other sins we have most power of abstinence: For were you forced to pay three shillings four pence for every Oath you swear, (as the Law enjoyns;) or if you were sure to have your tongue cut out, which is too light a punishment for this sin, damnation being the due penalty thereof, as the Apostle sets it down, *Jam. 5. 12.* you both could and would leave it. Secondly, because it is a sin to which of all other sins we have the fewest temptations; for all thou canst expect by it, is, the suspicion of a common Lyar, by being a common Swearer; or that thou shalt vex others, and they shall hate thee: for it bringeth not so much as any appearance of good unto us to induce us: For whereas other sins have their several baits to allure us; some the bait of Profit, some of Honour, some of Pleasure; this sin is destitute of them all, and only bringeth much loss here, namely, of Credit and a good Conscience; and the loss of Gods Favour, and the Kingdom of Heaven hereafter, which is of more value than ten thousand Worlds; which shewvs, that thou lovest this sin only because it is a great sin, and swearest out of meer ma-

lice to, and contempt of God, which is most fearful, and (as a man would think) should make it unpardonable: I am sure the Psalmist hath a terrible word for all such, if they would take notice of it: *Let them be confounded that transgress without a cause*, Psal. 25. 3. Wherefore no longer continue it, but repent of it, and forsake it, lest the Lord should deal by you as he hath threatned, *Deut. 28. 58, 59. That if we do not fear and dread his glorious and fearful Name, the Lord our God, he will make our plagues wonderful, and of long continuance, and the plagues of our posterity.* Besides, how frequently dost thou pollute and prophane Gods Name, and thy Saviours? The Jews grievously sinned in crucifying the Lord of Life but once, and that of ignorance; but the times are innumerable that thou dost it, every day in the year, every hour in the day, although thy Conscience and the Holy Spirit of Grace hath cheekt thee for it a thousand and a thousand times. Dost thou expect to have *Christ* thy Redeemer and Advocate, when thy Conscience tells thee that thou hast seldom remembered Him but to blaspheme Him? and more often named Him in thy Oaths and Curses, than in thy Prayers?

True, thou takest so little notice of the number of thy Oaths and Curses, that thou wilt not acknowledge thou didst Swear or Curse at all: Yea, though thou beest taken in the manner, and told of it, thou wilt not believe it: But all that are present can witness the same, and Satan also; as also the searcher of hearts, who himself will one day be a swift witness against swearers, *Mal. 3. 5.* For of all other sinners, the Lord will not hold him guiltless that taketh his Name in vain, as the third Commandment tells you, *Exod. 20. 7.*

But woe is me, it fares with common Swearers as with persons desperately diseased, whose extrements and filth comes from them at unawares: For as by much labour the hand is so hardened that it hath no sense of labour; so their much swearing causeth such a brawny skin of senselessness to overspread the heart, memory, and conscience, that the Swearer sweareth unwittingly; and having sworn, hath no remembrance of his oath, much less repentance for his sin.

Wherefore I beseech you by the mercies of God (who hath removed so many evils, and conferred so many good things upon you, that they are beyond thought or imagination) to leave it; especially after this warning, which in case you do not, will be a sore witness, and rise up in judgment against you another day.

Or if you regard not your self, nor your own souls good; yet for the Nations good, leave your Swearing and Banning: For the Lord hath a great controversy with the Inhabitants of the Land, because of swearing, *Hos. 4. 1, 2.* Yea, because of Oaths the whole Land (even the three Nations) now mourneth, as you may see, *Jer. 23. 10.*

But thou (who art a little civilized) wilt alledge, That if thou dost swear, it is but Faith and Truth, by our Lady, the Light, or the like, which is no great matter.

Ans.

A warning for Swearers.

Answer : True, *blind sensualists*, (that have no other guide but the *flesh*;) may *deem or dream* it a *wise*, a *great*, a *matter of nothing*. But hadst thou the least *knowledge* of the *Law of God*, or *skill in Scripture*; thou wouldest know, that *God expressly forbids it*, and that upon pain of damnation, *James 12. 5.* And that *Christ commands us not to swear at all*, in our ordinary communication: saying, *That whatsover is more than Yea Yea, Nay nay, cometh of evil*, *Mat. 5. 34, 35, 36, 37.*

If the matter be light and vain, we must not swear at all; if so weighty, that we may lawfully swear, as before a Magistrate, being called to it, then we must only use the glorious Name of our God in a holy and religious manner, as you may see, *Deut. 6. 13. Isa. 45. 23. & 65. 16. Josh. 23. 7. Exod. 23. 13. Jer. 5. 7.* And the reasons of it are weighty, if we look into them; for in swearing by *Faith, Our Lady, The Light*, or any other creature, you ascribe that unto the said creature, which is only proper to God, namely, so know your heart, and to be a discernor of secret things; Why else should you call that Creature as a witness unto your conscience, that you speak the truth and lye not, which only belongeth to God? And therefore the Lord calls it a forsaking of him; as mark well what he saith, *Jer. 5. 7. How shall I spare thee for this? thy children have forsaken me, and sworn by them that are no Gods? And do you make it a small matter to forsake God, and make a God of the creature? Will you believe the Prophet Amos? If you will, he saith, (speaking of them that swore by the sin of Samaria,) That they shall fall, and never rise again, Amos 8. 14.* A terrible place to vain Swearers.

Yea, in swearing by any Creature whatsoever, we do invoke that Creature, and ascribe to it divine worship; a Lawfull Oath being a kind of Invocation, and a part of Gods Worship: Yea, whatsoever we swear by, that we invoke both as our Witness, Secretary, and Judge, *Heb. 6. 16.* and by consequence deifie it, by ascribing and communicating unto it Gods incommunicable Attributes, as his Omnipresence, and Omniscience of being every where present, and knowing the secret thoughts and intentions of the heart: and likewise an Omnipotency, as being Almighty in Patronizing, Protecting, Defending, and Rewarding us for speaking the truth, or punishing us if we speak falsely: all which are so peculiar to God, as that they can no way be communicated or ascribed to another. So that in swearing by any of these things, thou committest an high degree of gross Idolatry, thou spoylest and robbest God of his glory (the most impious kind of theft) and in a manner dethronest Him, and placest an Idoll in his room.

Neither are we to joyn any other vvith God in our Oaths, for in so doing we make base Idols, and filthy Creatures, Corrials in honour, and Competitors in the Throne of Justice vvith the Lord, vvho is the Creator of Heaven and Earth, and the supream Judge and sole Monarch of all the World.

Or in case we do, our doom shall be remediless; for the Lord threatneth by the Prophet *Zephany*, *That he will cut off them that swear by the Lord*

Lord and by Malcham, which Malcham was their King, or as some think
 their Idol, *Zechar. 13.*

But as if swearing alone would not press thee deep enough into this
 thou addest Cursing to it, a sin of an higher nature, which none use fre-
 quently, but such as are desperately wicked, it being their peculiar brand
 in Scripture; as how doth the Holy Ghost stigmatize such an one? *His*
mouth is full of Cursing, *Psalm. 10. 7.* & *Rom. 3. 14.* or he loveth cursing,
Psalm. 109. 17. And indeed, whom can you observe to love this sin, or to
 have their mouths full of Cursing? But Russians and sons of Belial,
 such as have shaken out of their hearts the fear of God, the shame of
 men, the love of Heaven, the dread of Hell, nor once caring what is thought
 or spoken of them here, or what becomes of them hereafter; yes, ob-
 serve them well, and you will find, that they are mockers of all, that
 march not under the pay of the Devil. Besides, it is the very depth of sin,
 roaring and drinking is the horse-way to Hell; whoring and cheating the
 foot-way; but *Swearing* and *Cursing* follows *Korah*, *Dauid*, and *Abiram*.
 And certainly if the infernal Tophet be not for these men, it can challenge
 no guests.

Again, Why dost thou curse thine enemy? (if he be so) but because
 thou canst not be suffered to kill him. For in heart, and Gods account, thou
 art a murderer, in wishing him the pox, plague, or that he were hanged, or
 damned. Nor will it be any rare thing at the day of judgment, for Cursers
 to be indicted of murder. For like *Shimei* and *Goliath* to *David*, thou wouldst
 kill him if thou durst; thou dost kill him so far as thou canst. I would be
 loath to trust his hands that bans me with his tongue. Had *David* been
 at the mercy of either *Shimei* or *Goliath*, and not too strong for them, he
 had then breathed his last.

Such as would know how wise, graceless, and shameless, even the best are
 that use to curse; (for I pass over such as call for a Curse on themselves,
 saying, *God damn me, sink me, confound me, The Devil take me,* and the like;
 which would make a rational man tremble to name; because I were as
 good knock at a dead mans grave, as speak to them;) let them read my larger
 Piece, entituled, *A hopeful way to cure that horrid sin of swearing,*
 pag. 8, &c. In the mean time take notice, what will be the issue? The cause-
 less curse shall not come where the Curser meant it, *Prov. 26. 2.* yes, though
 thou cursest, yet God will bless, *Psalm. 109. 28.* but thy Curses shall be sure
 to rebound back into thine own breast, *Psalm. 7. 14, 15, 16.* *Prov. 14. 30.*
 Cursing mouths are like ill made Peeces, which while men discharge at
 others, recoil in splinters on their own faces. Their words and wishes be
 but whirlwinds, which being breathed forth, return again to the same
 place. As hear how the Holy Ghost delivers it, *Psalm. 109. As he loved cur-*
sing, so it shall come unto him; and as he loved not blessing, so shall it be far
from him. As he clothed himself with cursing like a garment, so shall it come
into his bowels like water, and like oyl into his bones; let it be unto him as
a garment to cover him, and for a girdle wherewith he shall alwayes be gir-
ded, *verf. 17, 18, 19.* Hear this all ye whose tongues run so fast on the De-
 vils errand; you loved Cursing, you shall have it, both upon you, about you,

and in you, and that everlastingly, as you persevere, so go on, till Christ himself at the last day, even he which came to save the world, shall say unto all such, Depart from me ye cursed, into everlasting fire, prepared for the Devil and his angels, Mat. 25. 41. where they shall do nothing, but continue evermore. And indeed, who shall go so well, if Cursed should be left out. Wherefore let all those learn to bless, that look to be heirs of the blessing.

Consider what hath been said, and the Lord give you understanding in all things.

II. To all that is the matter of such plentiful means of light and grace, and to remove these three main points, which every one must of necessity know, or he cannot be saved.

How man was at first Created.

How he is now Corrupted.

How he may be again Restored.

Without knowledge the soul cannot be good, Prov. 19. 2.

This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil, Joh. 3. 19.

If any say he be lost, it is his to them that are lost: without the God of this world hath blinded, 2 Cor. 4. 3. 4.

Bring out thy Targ upon the Heathen that know thee not, and upon the Families that call not on thy Name, Jer. 10. 25. Psal. 79. 6.

It is a people of no understanding: therefore he that made them shall not have mercy on them, and he that served them, will show them no favour, Isa. 43. 21.

My people are destroyed for lack of knowledge: because they have rejected knowledge, I will also reject thee, Hos. 4. 6.

The Lord Jesus shall be revealed from Heaven with his mighty Angels in flaming fire, taking vengeance on them which know not God, 2 Thel. 1. 7. 8.

Take special notice of these predictions and Testimonies, touching some persons, for they are a notable proof of the very small number of those that shall be saved (set down Mat. 7. 13, 14. and 10. 16. 1. Joh. 4. 19. Rev. 10. 8. & 13. 15, 16, 17. Isa. 10. 22. Rom. 9. 27.) For confident I am, out of sufficient experience, that sixteen of twenty, all the Land over are ignorant of the very first principles of Christianity. Of which more in a Tract, intitled, A short and sure way, to grace and salvation.

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